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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

A PRAYER FOR UNITY.

Eternal Ruler of the ceaseless round
  Of circling planets singing on their way;
Guide of the nations from the night profound
  Into the glory of the perfect day;
Rule in our hearts that we may ever be
Guided, and strengthened, and upheld by Thee.

We are of Thee, the children of Thy love,
  The brothers of Thy well-beloved Son;
Descend, O Holy Spirit! like a dove,
  Into our hearts, that we may be as one,—
As one with Thee, to whom we ever tend;
As one with Him, our Brother, and our Friend.

We would be one in hatred of all wrong,
  One in our love of all things sweet and fair,
One with the joy that breaketh into song,
  One with the grief that trembles into prayer,
One in the power that makes Thy children free,
To follow Truth, and thus to follow Thee.

Oh! clothe us with Thy heavenly armor, Lord,—
  Thy trusty shield, Thy sword of love divine.
Our inspiration be Thy constant word;
  We ask no victories that are not Thine.
Give or withhold, let pain or pleasure be,
Enough to know that we are serving Thee.

—John White Chadwick.

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVII | THURSDAY, JUNE 7, 1906 | NUMBER 15

IN COMMON.

Because the great experiences of life
  Have widest scope, are common to us all,
  Our most essential thought, our clearest call
To higher levels in our daily strife,
Is common too; the passing hour is rife
  With recognitions of a common aim,—
  Of altars lighted with a kindred flame;
As if a swift flash, glancing from a knife,
Turned sunbeam soft and yellow, as of yore,
  The light of faith assumes its heavenly guise;
Now are we ready for the one step more—
  The common deed wrought out in harmonies:
So is the world's great fellowship begun;
So are mankind and God again at one.

MARY STEBBINS SAVAGE.

A Chicago society journal is greatly elated over the fact that young Jay Gould has distinguished himself as a tennis player in England and has displayed commendable "unprejudiced reasoning" in the oracular epigram: "Luck always goes with the better player!" "So mote it be!"

We would eliminate the cynicism, if any there be, in the epigram found in *Ram's Horn,* which says that "People who go out to look for God in nature are apt to leave their guide books at home." But we do venture the opinion, based on observation, that many souls seek this temple in a very undevout mood and consequently receive therefrom few liturgical helps. The automobile tearing through the country at the rate of twenty or thirty miles an hour on Sunday, or even chasing a little ball over the golf fields renders to most people inadequate compensation for the social communion, the quiet hour, the hymn loaded with associations, and the sermon, charged at least with an attempt to touch fundamental verities and to reach the altitudes of the spiritual life.

"WEAR A SMILE ON YOUR FACE,
AND A FLOWER IN YOUR BUTTONHOLE."

This was the placard displayed at the central office of the volunteer band of men and boys who had set themselves to the apparently desperate task of fighting the yellow plague in New Orleans at its last visitation, after a storm of rain and wind had destroyed much of the work done. To fight yellow fever is to fight the mosquito, and only one species of that pestiferous animal. New Orleans is a city of cisterns and open drains. To remove all standing water or to cover it with mosquito bar, wire netting, cheesecloth, kerosene, or any other device was the task. But the "smile and the flower in the buttonhole" accomplished it, and the deadly plague was controlled and finally wiped out. The story of this battle with the mosquito is graphically told in the June number of *McClure's.* It is an inspiring one, a marvelous triumph of science on its material side, a still more marvelous triumph of morals and religion on the spiritual side. The formulas of science would have been helpless unaided by that new type, that higher tide of piety which is sweeping through the world giving civic enthusiasm and a corporate conscience.

The telephone as a mechanical contrivance, as a triumph of science, has reached most astonishing perfection. It has become not only a business necessity, but a social extension, a mental reinforcement of as great value and almost as imperative a necessity. But the economic adjustments of the telephone lag far behind, still as yet it is a profitable monopoly, and individual capital is anxious to exploit this public necessity, just as a hundred years ago highways and bridges were exploited as individual enterprises and made to contribute to individual fortunes. Now the toll gate is gone and the public rejoices in better, more and safer roads than ever before. The only ultimate solution of the telephone is to be reached along the same line. First must come community control of the indispensable utility, the inevitable monopoly, and then later along community ownership and the economies belonging thereto. Thus only can the social compact secure for the individual the greatest freedom and the freest play to his own powers. Thus only can the maximum efficiency of personal business be reached.

Another Decoration Day has come and gone. In some places and with many people it was a day in which tender memories and high ideals were revived—a holy day indeed, a beautiful contribution to democracy, a communion service of the humanities and the amenities of unspeakable value. In other places and for other people it was a day of boisterous fun and reckless gaming, a day of tournaments and competitions; and to still others, a day of carousing and dissipation. Many years ago we urged the fitness of making Memorial Day always a Sun-day, and we are glad to see that the agitation is spreading. The sentiment is growing among the veterans who inaugurated and are as yet the guardians of this festival. The question will probably come up at the next annual encampment and we would fain hand in our vote beforehand in favor of a benignant holy-day festival. A Sunday observance of Decoration Day might develop undogmatic, undenominational, religious phases

of great beauty and significance. It and Thanksgiving Day might come to be the most distinctive American holy days in the calendar of the universal church, a day that would commend itself with equal acceptability to Jew, Catholic and Protestant, conservative and radical, orthodox and heterodox. Let Decoration Day be rescued from the profanation of the gamesters of all kinds and saved to the friends of democracy, the devout lovers of liberty and progress of every kind.

The orphan asylum in all its phases, except for the deformed and the defective that require expert handling and special conditions, is doomed to go. It is already on the way. Some form or another of placing of the orphan child is taking its place. The Children's Home and Aid Society of Illinois is perhaps one of the most successful of the private associations of this kind. It has become so under the intelligent and energetic leadership of Hastings H. Hart. Largely through its activities it reports that it has but ninety-nine children in institutions for every one hundred thousand population, while New York state has three hundred and seventeen children for the same number. This society has less than seventy-five inmates at its receiving wards at any one time, for when it can find no home to receive a child free of cost, it seeks a good family wherein the little one can be boarded for the time being. But still, even in Illinois the admirable work of Mr. Hart and his assistants must be supported by private contributions when it ought to be largely a matter of the state. Yet when the state has to do with an orphan it has no power to follow the example of this society and commit the child to a normal home, paying the board for the same, but it must commit it to an abnormal home, an institution where it does pay at a much higher cost than would be necessary to give to the little one, under proper inspection and control, a place in and not outside of society. The asylum must go.

In another note is mentioned the successful battle which science and morals are now waging with the deadly stegomyia, the mosquito which alone transmits the yellow fever from one patient to another. The forces are gathering for a similar successful battle with the tuberculosis bacilli which now ravage the known world with the deadly white plague. More far-reaching, more continuous and more fatal is its work than the yellow fever epidemic. A frost puts an end, for the season, to the insidious mosquito, but the deadly bacilli of consumption is a hardier menace. The discovery of the culprit was the great event in the battle with the yellow fever. That discovered, victory was assured. Not so with the battle with the white plague. In this, the most important thing to realize that there are no cures, specified or medicine of any kind known to science that will defeat or perhaps retard the ravages of this well known and thoroughly studied microscopic creature. But the hopeful thing is known, that he is found in his developed stage and can be transmitted from one patient to another only through the sputum of the diseased. To efficiently control that is to control the spread of consumption and in due time to put an end to the awful plague. The annual meeting of the "Association for the Study and Prevention of Tuberculosis" recently held in Washington was characterized by a tone of courage that presages victory. It now numbers over a thousand experts scattered all over the country. Ten states have branch associations and over fifty local organizations are busy. Here is a demand for coöperative work, associated religion. The task is indeed a tremendous one, but those who

"Wear a smile on their face
And a flower in their buttonhole"

will win out.

The annual report of the St. Louis Public Library is before us and the exhibit shows an interesting tendency on the part of the library to make common cause with the public school system. Over sixty thousand volumes were distributed last year through ninety-three different schoolroom depositories. Over one hundred and ninety-seven thousand books were used as supplementary reading in the public school, which is attributed to the "growing appreciation by teachers of the aid given them in their school work by the general reading supplied by the library. * * * The rooms having collections made good use of them and reported weekly." All this is a hopeful indication of the progress towards another economic federation which must come. The isolated library is too expensive and luxurious in many communities, and even where the expense can be borne there is a waste of spiritual energy and social enthusiasm in such isolation. The library as a thing apart is valuable, but the library as the quiet, safe retreat in a social center where classes, lectures, art and industrial exhibits and pursuits, gymnasiums and baths, are in convenient proximity and in such economic combination that the material cost of heat, light, janitor and superintending services will be greatly reduced, is a social utility, a community instrument of much greater value, one that is hardly yet conceived of. Here is comparatively a new problem for the social engineer; one that challenges the creative ability of architects, school boards, village and city councils, ministers and public spirited citizens. As experimental contributions in this direction the public library should more and more seek to make common cause with the public schools, settlement houses and other social centers that seek to supply the higher needs of the community, irrespective of race, sect or social distinction. For the sake of the physical economies and spiritual efficiency, there is a call for the federation of the social utilities.

"Man, the Social Creator"

This book comes to us as a message from the dead. It is indeed the dying gift of Henry D. Lloyd. Miss Jane Addams and Annie Withington have discharged a difficult and delicate task in editing the manuscripts and collating the notes of Mr. Lloyd, whose untimely death, as it seems to us, interfered with the delivery of his growing message. Mr. Lloyd when alive had so many distinctive points to make; he was so full of facts, so keen in his observation, so persistent in his search for light, that his books, "Wealth Against Commonwealth," "Labor Copartnership," "A Country Without Strikes," etc., etc., gave little space or time for the discussion of abstract problems or of general principles. But anyone knowing the man or the books knows that he wrote out of a depth of conviction, a faith that was immediate and imperative, and these eleven chapters go far towards supplying the deficiency in the books alluded to.

Fortunate was our dead friend in finding such sympathetic editors to transmit his message, and happy should the public be in receiving this contribution of a devout heart to the new and higher piety demanded by the growth of the social conscience and the corporate life of man.

The chapter titles themselves are the best comment upon the character of the book. They are:

"The Discovery of Social Love."
"Social Progress Always Religious."
"Mere Contact Making for Spiritual Union."
"Social Love Creating New Volumes of Social Life."
"The New Conscience."
"New Conscience in Industry."
"New Conscience Transforming Politics—Killing the Party Spirit."
"The New Conscience Manifesting Itself in Educational Methods and Aims."
"A Political Economy Predicting a New Wealth."
"The Church of the Deed."
"The Religion of Labour."

We are not prepared, did time permit, to offer a review of this book. Indeed, we have had time to give careful reading but to the chapter on "The Church of the Deed," which alone would make the book a valuable one in the library of the social worker as well as a hand book in practical religion. The things already achieved, the contributions already made to the commonwealth in various quarters of the globe here exhibited come with the power of revelation. The achievements of coöperation in Ireland, in Switzerland, Belgium, New Zealand and other non-American countries, ought to allay the conservative anxieties of so many sincere Americans who are apprehensive for the safety of property and still more of the virility of the individual in the presence of this growing mutualism, this practical attempt to answer the question, "Am I my brother's keeper?" in the affirmative. This book offers abundant testimony to the truth of Mr. Lloyd's statement that:

"Common wealth has a vitality wealth has not and cannot get, for it has not and cannot get the ecnomic, spiritual, intellectual secret of that vitality—the vitality of the self-interests of the many as against the self-interest of only the few."

This book has in it that which makes the reader very grave. Is it true that every ten years the railroad business alone in the United States kills and cripples more people than the civil war did? Is it true, as Commissioner Wright affirms, that the labor wars of the world amount to hundreds of millions of dollars every year?

But this book also fills us with joy when we learn that the terrors of "The Song of the Shirt" have been dissipated by the coöperators of Glasgow, who have succeeded in getting women with "fingers weary and worn" to work in well lighted rooms made healthy with modern improvements, and at wages more adequate to their needs. Is it true that in Australia government railways give transportation at cost or free to the surplus labor in one place to where labor is awaiting them at another? That they carry lime free to the farmer and children free to the schools, contributing thereby to the satisfaction and prosperity of all? Is it true that in the cities of Zurich and Basle the municipalities provide at minimum cost for the respectable interment of all, dissipating the last gloom of the grave—the unpaid funeral bills—"that the richest manufacturer and his poorest factory girl go to the grave in the same hearse and can go in no other?" Is it true that Belgium has increased tenfold its coöperation in the last generation? That Italy is "interpenetrated with coöperative societies of all kinds, in the country as well as in the city?" That Europe is "overspread with coöperative banks whose capital is in large part only moral qualities of the people, and that the poorest people at that are borrowing hundreds of millions of dollars on their mutual pledge to stand by each other?"

These and many more facts found in this book justify our statement that Henry D. Lloyd found the enlarging basis of a religious faith, the inspirations that vitalize anew the demands of the prophets and the gospel of the Nazarene. This book is full of facts that challenge the admiration of the economist, that will now arouse the antagonisms and again develop the courage of the legislature. But it is primarily a book of faith, a handbook of religion, a sermon book, that we commend to our readers and predict for it a wide and most fruitful reading.

Surely, he being dead yet speaketh.

A Congress Broadside

We go to press too early to give any report this week of the proceedings of the Congress of Religion now in progress. As we write the rooms of the Lincoln Centre are beginning to throng with visitors to the first day's session. The broadside on Sunday must have been a notable event in the city of Chicago and has left an impression both wide and deep. In addition to the twelve or thirteen programs arranged for by the officers of the Congress, a large number of other ministers took occasion to join in the chorus on the subject of "The Greatest Need in Religion Today." We have reason to believe that the topic and the event

were recognized far beyond the confines of Chicago. From Kansas City comes the assurance from one minister, saying: "I will preach on your subject next Sunday. I am in thorough sympathy with the Congress." The meetings have been widely noticed in the city papers, and the Monday morning editions of nearly all the papers had not only extracts of the sermons and speeches, but editorial comment upon the same.

The *Tribune* said:

"The Congress is not a new sect. It is simply and solely a fellowship—the larger religious fellowship—of all men and women who recognize the abiding value of spiritual realities, and who are ready to join hands with others, 'seekers after God,' believing that practical religion, or the molding of life in accord with the highest ideals of religion, is the great need of earth, and the surest remedy for its moral diseases.

"Virtually all the great denominations in Chicago are represented, and the doors are open to all others. The only concession asked is that all the fellowship shall join with Jew and gentile, Protestant and Catholic, orthodox and liberal, who will coöperate unselfishly in works of goodness and love to establish the kingdom of righteousness on this earth.

"Among the various denominations represented in the Congress are Baptist, Christian, Congregational, Episcopal, Independent, Jewish, Lutheran, Methodist, Presbyterian, Unitarian, United Brethren and Universalist."

The *Inter Ocean* in announcing the meetings said:

"A new religious revival was inaugurated in Chicago yesterday when a score of ministers of various denominations participated in the opening of the twelfth annual Congress of Religion. The convention was opened by various ministers speaking from their pulpits in Chicago on the topic, 'The Greatest Need in Religion Today.'

"The Congress is not a new sect, not a denomination of any kind or character. It is simply the fellowship of all those who recognize the abiding value of spiritual realities, and who are ready to join hands with other seekers after God. Virtually all the great denominations in Chicago are represented, and the doors are open to all others."

Rev. Frank A. Weil, pastor of the Third Unitarian Church on the West Side, is reported to have said:

"We hear the question asked: 'What is the greatest need in religion today?' It is just what it was yesterday, just what it will be tomorrow. And the greatest need of religion is the greatest need of life—just honesty—plain, everyday honesty.

"The majority, in church or out, do not desire to be dishonest, but they often delude themselves that they are acting on high principles when they are really following low ones. The man in the pulpit, if he preaches a theology which he does not believe, the packer if he disregards sanitary conditions, the citizen if he is using and abusing a special privilege, the anarchist if he throws a bomb to destroy life and strike terror to existing law and order, the politician if he schemes, the parasites of society in whatever field they may be found—and such there are—this is the dry rot that takes the heart out of religion and life.

"These are all trying to get something for nothing; these are all dishonest when they are not giving the fair deal in that particular game of life which they play. No religious belief can exert a more worthful influence than the sincerity of its believers, whatever the tenets. A self-tolerated dishonesty, which soon becomes an unconscious dishonesty, is the greatest foe, and integrity the greatest need, in religion today. We need right for right's sake."

Rev. Frank Newell White, of the Union Park Congregational Church, preached himself in the morning on the subject, which was further discussed at the evening meeting by Rev. H. H. Hart, of the Children's Aid Society, and Jenkin Lloyd Jones, the general secretary of the Congress. In his morning's discourse Mr. White is reported as saying:

"The supreme need of religion today is for more genuineness to make religion contemporaneous and coextensive with all life. To heal the break between religion and life, between ritual and righteousness, faith and morals, this is the supreme duty and the opportunity of the church today."

The Field Secretary of the Congress spoke in connection with Rev. Mr. Hawley at the Normal Park Presbyterian Church, and the papers reported him as saying:

"It is almost a truism that the supreme need of religion today is for more religion, more genuine religion, more life inspiring and compelling religion. Men and women in all walks of life are echoing the self-same cry, not for creeds and rituals, philosophies and formulas, but for a simple work-a-day religion."

Among the notes in the printed Sunday bulletin of the Union Park Congregational Church we find the following:

"Beginning today, and extending through Monday and Tuesday, there will be the sessions of the Twelfth Annual Convention of the Congress of Religion. The sermon of the morning will be germane to the occasion. The addresses of the evening will be by Dr. E. A. Steiner, and by Rev. Jenkin Lloyd Jones, of Lincoln Centre. The minister of this church will speak in the afternoon, at the vesper service, of the Winnetka Congregational Church. The aim of the Congress, as expressed in the prospectus, is to emphasize the spiritual life as the abiding reality of earth, religion as the supreme dynamic in human history, and to voice the cry of human need as the challenge and the bugle call to the genuine coöperation of all 'seekers after God' in such unselfish ministry as will hasten the coming of the kingdom of righteousness, joy and peace on earth." Detailed announcements are to be found upon circulars which are to be obtained in the vestibule. The sessions on Tuesday afternoon and evening are to be held in this church."

The Normal Park Presbyterian Church, Dr. Rondthaler, pastor, went further, and the following endorsement was passed by the directorate and read as an introduction to the evening meeting:

At a joint meeting of the Session, board of trustees and deacons of the Normal Park Presbyterian Church, Chicago, held this Sunday afternoon, the following unanimous action was taken:

Resolved, That the official boards of Normal Park Presbyterian Church in joint meeting on Sunday afternoon, June 3, hereby express their cordial approval of the Congress of Religion holding its twelfth annual convention in this city during the present week.

We would express the hope that the Congress will be successful in drawing together into a more compact and effective unity all the religious and moral forces that are each in separate spheres doing great things for the races of men, but are lacking in that fine inspiration that is won from a coöperative fellowship in the advancement of the kingdom of God on earth.

We welcome to our platform this evening the representatives of the Congress and bespeak for them the cordial reception of the people of this church. We pray that the sessions of the Congress this week may do much to cement the many religious and moral societies represented and that the result of this present convention will be to arouse all lovers of God and believers in the brotherhood of man to unite their forces so cordially and effectively as to lift the Congress into the realm and dignity of a great national and international movement. (Signed) W. D. NAPHEYS, Moderator.
B. S. WILSON, Church Clerk.

So far as we have heard the audiences at all these meetings were good. Certainly the 5 o'clock audience at the Second Congregational Church, Oak Park, presided over by Rev. Mr. Williams, of the Methodist Church, and addressed by Hastings Hart and Jenkin Lloyd Jones, and that at the Union Park Congregational Church, already alluded to, were large and attentive.

As we write, the field secretary has laid before us this greeting from the Union Theological Seminary, of New York:

"Please add my name to the signers of the Congress of

Religion.''—Richard Morse Hodge, Director of Extension Courses for Lay Studies.

Still later. Just received.

CHICAGO, ILL., June 4, 1906.

Dear Mr. Jones—You can consider me as one in heartiest sympathy with the movement toward unity in your Congress this week. I shall be at most of the meetings. I emphasized yesterday morning in my sermon the need for such unity.

Yours, JOHN THOMPSON,
Pastor Grace M. E. Church, Chicago.

P. S.—The spirit of unity is abroad. I have recently addressed representative bodies of both the Universalist and Episcopal churches. Only a few years ago no Methodist would have been invited to do this. J. T.

This is typical of the fellowship reached after by the Congress of Religion, and beyond anything that is said, the value of the Congress will lie in its exemplification of this inclusive spirit, the laboratory study of applied religion, the exemplification of practical piety.

The program is so varied that we cannot hope to do more than present a mere outline of the work of the week. But the readers of UNITY may be assured that we will do all in our power to pass along the message and to diffuse the spirit of the Congress now in session.

Ensign Epps, the Color-Bearer

Ensign Epps, at the battle of Flanders,
Sowed a seed of glory and duty,
That flowers and flames in height and beauty
Like a crimson lily with heart of gold,
To-day, when the wars of Ghent are old,
And buried as deep as their dead commanders.

Ensign Epps was the color-bearer,—
No matter on which side, Philip or Earl;
Their cause was the shell—his deed was the pearl.
Scarce more than a lad, he had been a sharer
That day in the wildest work of the field.
He was wounded and spent, and the fight was lost;
His comrades were slain, or a scattered host.

But stainless and scatheless, out of the strife,
He had carried his colors safer than life.
By the river's brink, without weapon or shield,
He faced the victors. The thick heart-mist
He dashed from his eyes, and the silk he kissed
Ere he held it aloft in the setting sun,
As proudly as if the fight were won;
And he smiled when they ordered him to yield.

Ensign Epps, with his broken blade,
Cut the silk from the gilded staff,
Which he poised like a spear till the charge was made,
And hurled at the leader with a laugh.
Then round his breast, like the scarf of his love,
He tied the colors his heart above,
And plunged in his armor into the tide,
And there, in his dress of honor, died.

Where are the lessons your kinglings teach?
And what is the text of your proud commanders?
Out of the centuries, heroes reach
With the scroll of a deed, with the word of a story,
Of one man's truth and of all men's glory,
Like Ensign Epps at the battle of Flanders.

—*John Boyle O'Reilly.*

Whether you stay at home and look in upon the composition of your own nature, or go out into the universe and providence of God, you will find this law,—that of his agencies and manifestations, it is the lowest that are least mutable, and must remain the same from first to last; while the highest have ever a tidal ebb and flow, moving in waves of time, and surprising hidden inlets of space with their flood.

—*James Martineau.*

THE PULPIT

The Opportunities of the Church Today

PAPER READ BEFORE THE CONGRESS OF RELIGION IN THE ABRAHAM LINCOLN CENTRE, CHICAGO, JUNE 4, BY REV. W. P. MERRILL, PASTOR OF THE SIXTH PRESBYTERIAN CHURCH OF CHICAGO.

There are two ways that occur to me of presenting such a subject to such a group of people. One is to attempt to voice the collective sense, the thoughts in which all would agree. That would not be impossible; it might not prove very hard. Honest people think more nearly alike than they will sometimes admit. Nor would that course be lacking in value. Yet on the whole, I think it best to take the other course, which is to set forth, frankly and with no effort at compromise, my own thought about the matter, even where I feel sure it will not voice the thoughts and feelings of others present. This course necessitates an excessive use of the first personal pronoun, for which I ask pardon in advance. I imagine that the chief object of such a conference is not to discover a superficial harmony, but rather to seek a final harmony through frank analysis of differences. I shall therefore try to say what I think about the present opportunity of the church, hoping it will provoke others to an equal frankness; that out of the friction we may develop light without too much heat. I believe the savage, seeking heat, rubbed together two sticks of soft wood; when he sought light he struck metal on flint. We might well remember that in our efforts to find more light that it may result more surely from striking together our hard places than from rubbing together our soft spots.

What is the opportunity of the church today? Has it any? Has the fatal single knock come and found the church asleep? Has the church a future as well as a past?

Let me define the sense in which I use the term "Church." I am not talking of the ideal church, as it ought to be and might be, as we hope it will be in some distant day. Nor am I using the word vaguely, meaning the religious impulse whatever form it may take. I mean the church as an institution of society, which we find in operation today. I am thinking especially of the American Protestant church, using the term liberally to include all organized spiritual religion. Has this church, as it exists today an opportunity? If so, what is it?

I believe the church has a magnificent opportunity today if she will take it; and I believe she will, that she is entering into it more and more. I believe nothing in America is more full of promise and hope than the church. As Emerson said of America, that it was only another name for opportunity, so I would say of the American Protestant Church.

In saying this I shut myself out from two extreme groups; those who think the church should stay tied up at the dock, and those who think she is already wrecked on a new and rocky shore. The one insists that the church must remain anchored to the past if she is to have power; the other insists that the church is hopelessly anchored to the past, and therefore has no power. I think both are wrong. To the first I would use the words of the Moderator of our Presbytery of Chicago a few days since, "We have anchors, but we should carry them, not drag them." In opposition to the man who thinks that to leave the old moorings is unsafe, and to the man who cries out to leave the sinking ship, and get on any raft or spar,

or even strike out for one's self in the water, I believe the church is still seaworthy, that her best voyages are before her. She may need patching here and there, or even a new engine and boilers. She certainly needs some new officers, brave enough to point her seaward and sail for new shores as the Pilgrims did. But given these, the church has the finest chance the world of today offers to any institution or group of people.

First of all there is the church's opportunity to go right on ministering to man's religious nature. In Sabatier's oft-quoted phrase, "Mankind is incurably religious." Men need and demand something to remind them that God and the soul and the hope of immortality are real. If we could find the most uncompromising agnostic of today, the one who has most to say in criticism of the present church, who scorns its anthropomorphic theology and dismisses its ideas of of a future life as puerile, if we should say to him, "If left to you wholly would you be willing to risk the elimination from the minds and lives of men of their faith in immortality and in a Heavenly Father," I have a feeling that he would shrink from it.

I wonder if we always appreciate, or if we ever do, the enormous value the church has, just through its plain ordinary ministries. Grant for the sake of argument that all the criticisms passed on the church by its severest judges are true, of her retaining elements of superstition in her thinking, of her ignoring vital issues and insisting on dead forms, and still the church, in all its parts, Roman and Protestant, is a tremendous power for righteousness and spirituality. There cannot be a doubt that the home is purer and sweeter for being begun with the sanction of the marriage service; that death is surrounded with more peace and comfort for the words read and the prayers offered; that men and women do go out strengthened and purified from the sacrament of communion; that, let the sermon be as dreary and unpractical as its hardest critics allege, and still the men and women who attend church Sunday after Sunday do have the hard rock of their character worn gradually into better shape by the continual dropping, are kinder to their fellows, more restrained in their passions, for the church and its regular services. So long as young men and maidens unite to start new centers of home influence, so long as death enters love's circles, so long as man has left in his heart any sense of being greater than himself, so long will the church have an inestimable opportunity just in ministering to the common daily life; and no degree of formality in her worship, or slovenliness in his ministers, or backwoodsism in her theology will render her wholly valueless. And most of all, so long as men do wrong and realize that in doing wrong they are setting themselves against infinite law, so long has the church in her Gospel of Infinite Love an opportunity of immense value.

Yet this is hardly the question, after all. It is rather this, I imagine in the discussion of today, What special opportunity has the church in the social life of today? Leaving out the supernatural and her witness to it, or taking that for granted, what chance has the church now "to serve the present age," to justify her claim to existence as an institution of society? Past ages which thought of Nature and the supernatural as two wholly distinct places or planes; the supernatural above the sky whence angels might come and startle us; the natural here on earth out of which man might mount at last to the heavens, or even be caught up at rapt moments to the supernatural plane—ages that so thought might be content with a church that was a mere exotic plant, growing here not by law but in defiance of law to bear witness in our cold climate of sunnier realms. But in this age of ours, which sees so clearly that the supernatural and the natural are mingled in one life, that "heaven lies about us in our infancy," that "Earth's crammed with heaven and every common bush afire with God"—such an age demands that the church shall be no mere exotic; but, however divine and miraculous in its planting, shall justify its continued existence by bearing fruit for man's nourishment and leaves to comfort him with their shade and healing. Without regard then to her supernatural sanctions or mission, leaving that question aside, what opportunities has the church to make herself a helpful part of the common life of the race? Has she an important part to play?

I see four great opportunities for the church—all of them worthy, the last of them indispensable. I would call them the Doctrinal, the Educational, the Social and the Personal.

The church has a mighty opportunity doctrinally. I mean by that that it is her great privilege to help men to clear and right thinking about God and destiny and life.

Men will always need doctrines, theology. Those who airily talk about our striving after religion without theology only reveal their ignorance of history, of psychology, and of religion itself. Yet learned men do so talk. I recall an address by President Pritchett, of the Massachusetts Institute of Technology, before the Religious Educational Association in Boston, in which he urged that we let theology go and concern ourselves only with religion. He gave, to enforce his position, the fact that a student may get his chemical formulas right on the blackboard and still not carry out the reaction in the laboratory or fail when he attempted it. Yet I doubt if President Pritchett would advocate the disuse of the blackboard, or to doing away with chemical formulæ, and attempt to teach chemistry only by letting the student experiment with substances in the laboratory without any study of chemical formulæ or abstract propositions.

So far as those who decry theology are protesting against enforced particular creeds, or against the notion that opinions rather than conduct are the test of religious character, they are clearly right. But to demand that doctrine be put aside and religion be cultivated without it is simply silly. As well demand house-building without plans or specifications or study of architecture, star-gazing without mathematics, music without study of harmony and counterpoint. So far from being advanced or scientific such a position is a return to the crude methods of the middle ages, a lining up with the farmer who likes the "good old-fashioned ways" and despises scientific agriculture; with the grandmother who prefers her "yarbs" to the best modern physician, or the backwoods preacher who refuses to use the Revised Version of the Bible on the ground that "If the St. James version was good enough for St. Paul, it is good enough for him." Religion demands doctrine, clear, strong, complete.

Here, then, is a mighty opportunity for the church. Men in the churches are longing for new statements of truth; men out of the churches are out of them for lack of statements of religious truth which can command their respect and adherence. Here is the church's opportunity.

To meet it the church must set herself at this task of theological reconstruction at once more freely and

more vigorously than ever before. She will not rise to her opportunity so long as thoughtful people outside have any cause to suspect that the men who are working over the church's doctrines are silently predetermined to come out in a certain place and to find certain statements true in any event. Two things are necessary if the church is to meet her doctrinal opportunity successfully. On the one hand the church must leave her thinkers free; on the other, the thinkers must not feel free to be fools. The church must not think all virtue is the past's. The thought-leaders must not despise the thought of past ages or take the position that no one did any real thinking before Herbert Spencer.

This is the theological task for the church—to state all that ever has been true in such a way that it shall be true today. There is at once the true conservatism and the true progressiveness. We must bear in mind that all that has been true to man must have truth in it—all their doctrines of Inspiration, of Atonement, of Trinity, of Justification, and the rest. Scholars need to be careful lest, to use the picturesque phrase, "they empty out the baby with the bath." They must realize that it is possible, yes, and necessary for a satisfactory theology to find the eternal truth in all doctrinal statements, and to put it in such statements that the mind of today shall perceive their truth. So long as theology leaves out one doctrine that has ever really meant something in the religious life of the race, that theology is unscientific and incomplete.

The church has a great Educational Opportunity. I am inclined to believe that the necessity for educational work on the part of the church will decrease as time goes on. But just now there is a great chance for the church to make herself useful to human life by taking part in educational work.

The church should not compete with the public school; she should encourage it and ally herself with it, taking the greatest care to avoid even the appearance of self-seeking in the alliance. The ministers and teachers of a community should plan and work together far more than they do, and the church must take the initiative. I plead guilty to the charge of negligence in this respect. The opportunity is there for us all.

The church has a great chance also to *supplement* public education. The kindergarten is still in too few schools; and a church may well supply part of that need. In the public school nearest my church there is a kindergarten; yet it so poorly supplies the need of the community that our church has had eighty children on the roll of its kindergarten this year. The schools are just beginning to take up the homekeeping studies, housework, cooking, sewing. For years to come their efforts will be inadequate and the church can help supply that urgent need. New York has been making interesting experiments for two years with church vacation schools. Good results have come. Every city might follow the example.

But in addition to coöperation with the public schools, and supplementing part of their work, the church has an educational opportunity of her own, and that of supreme importance, where there is little or no competition with the school. It is in the way of religious education, training the child in religion and morals. It cannot be doubted that our scheme of popular education is defective in that it leaves out definite instruction in morality and religion. It is true that religious, or rather sectarian, conditions largely account for this. Denominational and theological jealousy is at the root of it. I do not blame the public school system. It may be impossible just now to keep church and state apart and still give religious and ethical instruction, though I believe that can be worked out. But until we know how to do the two things let us keep church and state apart, even if that means no religious training in the schools. The problem will be worked out some time; but until it is the church has a great opportunity in a field all her own.

She meets it most readily through her Sunday-school. A church that should deliberately throw the greater part of her strength and money into improving her Sunday-school, making it not only more attractive and flourishing but more worth while educationally, more definitely a training school for the young in religion and morals, would go far to justify her existence as a part of society; and the churches are more and more doing this, putting their best into their church schools, transforming them as rapidly as possible from evangelistic hot-houses to force children to bear precocious fruits of adult religious experience into open-air gardens where child-nature can grow naturally and beautifully into divine character. Who can estimate the opportunity of the church educationally for some years to come?

So much has been said of late about the social opportunity of the church that I need say very little about this wonderful present-day opportunity. Just the chance to show itself on the right side of social questions, to be a witness to real social values, is a mighty opportunity to win respect and affection from men. The Social Settlement has important lessons to teach the church both in spirit and in method. The Institutional Church points one promising way to larger influence and recognition. We may be sure that the church must show in herself a social value and a social message if society is to give her any large place in real life. Men outside demand this; the prophets within her demand it even more strongly. Historical study of the Bible has awakened us to its meaning for organized life. We see the prophets no longer as brooding in hermit cells on events ages away but as men of affairs, telling their age plain truths. We see Jesus Christ no longer moving through Judea and Galilee as an actor moves about the stage, conscious that his real audience lies beyond the footlights; but a real part of his intensely real age, rebuking its wrongs, inspiring it with ideals, trying to save the manhood of the world by getting the true spirit into the manhood of his time. And from this new and true perception of the meaning of Biblical men and messages comes a new sense of the social power of Gospel and Prophecy. The church has an unparalleled opportunity today to show itself a power in social life, in all great affairs, of government, of business, of human fellowship. The church can, and should, and must if it would have its rightful place, become again the rallying place for true democracy.

All these are great opportunities for the church. Some might think them all, or at least sufficient. I do not think them either all or sufficient. If the church has before her today no more distinctive work than the doctrinal, the educational, of the social, her days are numbered. She still has worthy work to do, but hardly enough to justify the wealth, or energy, or time that she demands and receives from busy men and women. For other agencies are engaged in all this work. It is not distinctively the task of the church, however great the help she renders in it. Our theology is coming, and must come more and

more, from our Universities. Not from church courts and their deliverances, not from our Theological Seminaries, till they catch the University note; but from our Universities must come our great, much-needed statements of doctrine. Educational work is being done more and more by state and independent institutions; it will pass eventually into their hands. The church's work in education, except in her Sunday-schools, is a diminishing work, scarcely enough to justify the large claims of the church to recognition by true men and women.

Still less is the church indispensable in its social work. The Settlement can set up a strong claim to do the distinctively social work better than the church can do it, or at least as well. I hope I shall not be misunderstood when I say that the Institutional Church seems to me a passing phase of church development, greatly needed now in places but not permanent. The spirit of the Institutional Church will abide; its form will not.

Surely as a means of influencing public opinion on public questions the church must look forward to less rather than to more power. She must yield first place here to the press. If the pulpit makes it its chief aim to compete with the newspaper, it will come out a long way behind. Better far acknowledge that the press has taken that function from the pulpit and is discharging it better than the pulpit ever did it. Our voices cannot compete with the editor's pen. Of all the foolish ministers I know, he is one of the worst who thinks to commend the church by sermons in the daily paper style; men can get better work than that for two cents a day, or five cents on Sunday.

No; these are great opportunities, but they are not enough. Is there today some distinctive place for the church to fill which no other institution can take, a service to render which men need, and which, without her, will be poorly done, if at all? I believe there is in the personal opportunity of the church.

The great opportunity, the supreme function of the church today, is to stand for the personal life—to protest against mechanical theories and practices of life; to break through the divisions into classes; to defend the sacredness of the individual; to witness, by word and conduct, that the human spirit is worth more than the whole world; to stand for manhood first, last and all the time; to set her face like a flint against all that lowers character, however much it exalts pride or increases wealth; to defend the world of personal interests, art, music, poetry, natural beauty, culture, friendship; religion against naturalistic philosophy on the one hand and soulless commercialism on the other: in a world where the individual and his personal life is too easily lost in gigantic mechanism and mass movements, and vast corporations, and labor unions, to stand for the supreme importance of the personal life, to keep the individual from withering, to guard the sacred delicate flame of sensitive self-respect in each soul—this is the splendid divine opportunity of the church. What else can or will do it? It is because, however poorly the church has done, and still does *that,* because she perpetually reminds man of his worth in himself and to God, that earnest men and women love the church and will not let it die. It is in entering more and more into this as her supreme function that the church will find her best opportunity, her surest path to the respect and love she craves from man.

Surely there is no need to point out how mighty is the demand for some institution today to stand for the personal life. What thoughtful mind has not noted with concern the fatal tendency of men and women to lose themselves, their personal life, in routine of business, to lose their individual conscience in the pressure of great affairs? Is it a little thing to have, even for an hour a week, the chance to recall a man to himself, to encourage his own feelings, hopes, aspirations, beliefs, to keep him from becoming a mere cog in a machine? Our weekly worship is like the shaking and stirring up that keeps a man from freezing to death; it hurts but it brings him back to consciousness and to safety.

For this reason, if for no other, I do not believe the minister has any right to spend his sermon-time in discussing current events or social reforms save as they bear directly and personally on his hearers. When they do let him bear hard. But let him go into his pulpit every Sunday with Ruskin's definition of a sermon in mind, "Thirty minutes to raise the dead," and then not waste time. The preacher should witness for righteousness, and against sin, of course. But it's the sin of the men and women right before him, and the righteousness possible to them, that concerns him, nothing wider than that. Righteousness has its social side, of course, and we have so neglected that side in the past that we may well put great stress on it now. But the great business of the preacher must be to awaken and stimulate and set right the personal life of his hearers.

So with the work of the church through the week. The social and educational side of the church's life, the pastor's personal relations with his people, the meetings, all must be for the culture, the encouragement, the training of the personal life.

The conviction that this is the church's greatest function and opportunity classes me among the conservatives, but I am far from being ashamed of that. Let us be ready for all new light and all new methods whereby the church may cultivate and stand for and encourage the personal life that modern civilization so pitilessly crushes. But when we are tempted to turn our pulpits into lecture platforms for exploiting social specifics, or thundering against trusts—to an audience of working people, or against labor unions—to a congregation of employers, or in any way making of the church merely another great institution, doing its best to institutionalize men and mix them into a mass, let us stand and say, "My soul, if sinners entice thee, consent thou not." Let us go on serving the personal life of people by old-fashioned methods until better offer. Therefore I hold to the meeting for prayer and hymns and scripture reading on Sunday, which reminds us that "behind the dim unknown standeth God within the shadow keeping watch above his own." I believe that the worship of the Personal God, our Father, is a supreme service the church renders men. Therefore I hold to Bible study, all we can have of it, even if we neglect Browning, and Omar Khayyam, and Walt Whitman to find time for the Bible, the book which, as Beecher says, "is always on the side of man," the book that sets a man by himself, in the face of God and truth, and makes him remember his personal responsibility. Therefore I value the prayer meeting, yes, the old-fashioned sort, where men and women, educated or uneducated, using good language or poor, get a chance to utter their helpful or crude thoughts, and so to enhance (so to speak) their sense of personal ownership in religion. And therefore I value the minister's calling, despised as it is by many today; for what other calling gives a man half so good a chance to be a personal force in the

lives of all sorts of people, to call out ideals and hopes and beliefs that are worth more than all the hand can hold to stand in his community for the personal side of life and its transcendent quiet value? I have sometimes dared to think that if I could go to some of our great colleges and tell the boys there just what a marvelous opportunity awaits today the sensible consecrated minister; if I could put in words the blessed privilege of having the right, of being expected, to go at once where there is sickness, or death, or disgrace, or loss; to come close to human hearts at their most tender and sacred moments; to bring the power of friendship into unlovely and lonely lives; to stand in a little group of men and women and children, reminding them all the time of the inner, the truer life, helping to correct false standards of value, to lead them to self-expression of their best life in word and act; if I could only put that as it is to the youth of our colleges I feel that the ministry would no longer suffer from lack of good men to enter it; rather it would "suffer violence and all men would press into it."

This personal ministry is the supreme opportunity of the church and there never was an age when it was so needed as just now. All through her work—educational, doctrinal, social—must go this aim of ministering to the personal life of people. By all means make our Sunday-schools educationally valuable in the highest degree; but if they should become pedagogically perfect and lose the personal touch in the process they would be ruined. The Institutional Church is of value only so far as it is just organized personal ministry. When the personal note drops out it is valueless. The church has one legitimate end, the cultivation of the personal life and of right personal relations with the Father and his children.

Is not this in line with the best thought of today? William James tells us that "So long as we deal with the objects of sense we are dealing with the symbols of reality; when we come to personal relationships we come to reality itself." Students of art and literature, yes, and of medicine and biology also, are seeing the all-importance of the personal elements of life. President King in his "Reconstruction in Theology" tells us theology must be construed in terms of personal relationship. And here is the church founded, fed, inspired by noble and holy persons, ready to take up this glorious all-important work of ministering to the personal life of man.

I am voicing only my personal convictions; therefore let me say that for myself, the way the church should take into this ministry of love lies clear. It is by passionate faith in Jesus Christ and his gospel. Whatever criticism and science have done, they have not shown us a better Master than Jesus, or a better spirit, or a better message than his. We must stand for the God he believed in, a Father, like ourselves, a Personal God. We must not be afraid of being called "anthropomorphists." We must answer with John Fiske that we cannot have theism without anthropomorphism. We have to call God either He or It, and how any one can think it more worthy to call God It than He I cannot understand. We must find our method in the simple following of Jesus. His whole life was personal ministry. In its brief scope he lacked time for many interests. He always had time for ministering to every man, woman and child he touched whatever else had to go. We must inspire human life by giving it without ceasing the picture of that ideal human life of Jesus. Emerson in his "Divinity School Address" said many true and helpful words, but he said one thing which, as often used, does not ring true: "Historical Christianity has dwelt, it dwells, with noxious exaggeration, about the Person of Jesus. The soul knows no persons." As a protest against the obscuring of the real Jesus by metaphysical speculations about substance and person, in the theological sense, there is justice in the remark. But, taken boldly and quoted as it is, in defense of "a religion without personal pronouns in it," it is wrong and false. Modern psychology gives it a flat contradiction. "The soul knows no persons?" Why, the soul knows nothing but persons. All its other knowledge is derived from or interpreted by its personal relationships. You can reach personal life best, if not only by persons, not things, not abstract thoughts. The best thing church or minister can do for people is to bring them into real touch with the real Jesus and his real gospel. It may be that not all of you go with me in this; but I do believe with all my heart that the secret of the church's best opportunity and mightiest power is still in the thoughts, "Neither is there salvation in any other; for there is none other name under heaven given among men in which we must be saved." "And I, if I be lifted up from the earth, will draw all men unto me."

Befriended

In sunshine and in rainfall,
  For steadfast company,
There are the far-off, friendly hills,
  All unaware of me.

And when the spring is over,
  And when the grass forgets,
There are the little shadows left
  As blue as violets.

The stars make shelter of the sky
  With many a window-light:
The dreams that hide them all the day
  Sing star-like all the night.

The winds come by from east to west
  With pleasant passing words:
I warm my hands in sunset,
  And share my bread with birds.

—*Josephine Peabody.*

Hope

On the painting by George Frederick Watts.

You speak of Hope and point me to a child
  'Neath blossom-laden boughs, with face upturned
In golden sunlight free and undefiled
  With smiling eyes wherein tears never burned.

That is not Hope—that is not Hope, my soul,
  'Tis only youth's glad confidence and glee,
What when the crashing storms of sorrow roll?
  What when Spring's blossoms lost and scattered be?

Hope—the far light that steals across the gloom,
  Hope—the one star that shines through prison bars;
Though all the rest go crashing down to doom
  Unconquered still, she watches 'neath the stars.

Frail yet undying when all else hath died;
  Bent low by pain, blinded by grief and tears,
Still through the dark and storm whate'er betide
  Still Hope lives on through all the weary years.

Drooping and faint, blinded and far from light
  With frail hands to the broken harp she clings.
Oh sweetest of all music! through the night
  The one sweet note amid the shattered strings.

They do thee bitter wrong who call thee light
  And glad of heart. We who were lost in woe,
We who have heard thy music through the night
  Of death and pain, we who have suffered, know.

—*Jennie Bell Rose.*

"The Search for God"

BY REV. EDWIN A. RALPH.

"My soul followeth hard after thee; thy right hand upholdeth me." Psalm lxviii: 8.

"Seek and ye shall find; knock and it shall be opened unto you." Matt. vii: 7.

Men are stubborn seekers. They are restless when not searching, made determined when opposed. The whole world of men was born, gifted with a longing to learn the deep secrets of life. You cannot stop this determined search of men, no more than the dikes builded to wall the sea within its bounds can stay the constant ebb and flow of the tides.

This instructive searching for things, their meaning and their use is not only intensified by the nature of our world, but also is necessary for our safety and development. Not only does human history teach the intensity and magnitude of men's searching, but also its existence is due to this searching. Human history very beautifully portrays this seeking, finding, seeking process. Men have found their food, clothing and shelter; and, content with these, have turned their attention to the meaning of the greater realities around them; and then, later, they have sought him who is behind and in all things. Philosophy has its history as well as has industry. The search of the soul life has been as real as that of the flesh life. Nature and nature's God have been sought and found by the needy, diligent dwellers on the earth. All the world has been a-seeking and all the world's a-seeking today, and all the world will always be a-seeking until all that is to be known about God and the deeper things of life shall be made plain.

Speaking now of the search for God—the ultimate search, the eternal guest, there is here a vast field. The very best in human life, its thought and love, has been given to this quest. Ardently as men have entered into the world's industrial pursuits, just as zealously have they entered into the search for God. The world bears plenty of testimony to the intense search of men for the path to fame and power, but just as strong testimony to the intense search of men for a true conception of God and a satisfying sense of fellowship with him.

The great extremes to which the ignorant go in their religious expressions are but evidences of the weight men attach to the search for God. With the intelligent there is the same intense following after God, though in a sane manner. In the devotion of the ignorant the deep study of the religious philosopher, the powerful writings of the great essayists, the keen imaginations of the master poets, the soulful melodies of the musicians, is there ever present the unmistakable sign of the intense intellectual and emotional search for God. Men of all races can say with the Psalmist, "My soul followeth hard after thee." It is intensity that breathes in this utterance, even as it is intensity that breathes in the publican's search for a God to pardon in his prayer, "God be merciful to me a sinner."

Men who are really seeking for God and for a fellowship with him, do not give their spare time nor their left-over strength to the search, but rather seek him all the time with all the intensity of their minds and hearts. Such men belong to the great brotherhood of men, who are breaking through what seem to be limitations in their determined, hard, successful search for God.

Do we say brotherhood? Yes, indeed; for this search for God is quite as universal as it is intense. Men, the world over, are bound together, not only by an industrial interdependence, but also by a common yearning for an understanding of God. The heathen are our brothers for other reasons than that they are flesh and blood in human form. Industrial pursuits ought to bind men together; they cause war, oftentimes. Even a common search for truth leads to war at times, it seems. Yet, notwithstanding these illogical outbursts, the common aims and hopes of men are what make them brothers.

Jesus saying "other sheep I have," and Paul's noble words to the Athenians testify to the universality of men's search for God. The so-called heathen religions exist because men have been seeking God. We Christians send them missionaries, not because they are not seeking God, but because they are. We question the value of what they have found and many of them are doing the same thing today. We offer them what we have found. There can be no brotherhood worthy of the name that does not act on this principle. We are all in the same world and seeking for God. Our duty to the heathen is not one of condemnation, nor our attitude one of distrust. We are sympathetically their co-seekers. And it is but right and fair to say that the Buddhist, for example, who with all his heart seeks God, is nearer to God than the self-satisfied Christian who does not concern himself about seeking God. The great fact in the religious world is not what we profess, not our favorite creed, but rather the intense search of men for God. Its presence is found among all peoples. Everything that men find, be it Buddhism, Confucianism, Brahminism or Christianity or what, must stand the test of men's real needs. The intensity that exists in men's searching is great enough to force its way, in time, through everything that does not satisfy the needs of the searcher. The hope of Christianity to be the world religion lies where it has always lain, not in an infallible Book, nor in a Christ whom metaphysics has made into a Deity and lifted far above the life of common men, but in its inherent power to satisfy the soul wants of all men. Its principles are universal. Its God is the Father of all, its Savior the Helper and sympathetic Friend of all; in this equipment lies its likelihood to become the religion of men.

Nor is this intense, universal search without its motives. Men, everywhere, are not seeking without a reason and with no motive.

One of these motives is the desire for a knowledge of God that will throw light on the life we live. It is very significant that the religious thinking of the world has not been purely speculative and for its own sake. With most men there is some satisfaction in being a scholar for the sake of scholarship, but the real satisfaction and the deepest comes only in the practical use to which it is put. Men have to live and they are concerned to live right. They have to act and they are concerned to act right. It is knowledge that aids them to live in such a way that they may act right. Men seek a knowledge of God because they believe he has messages to give them which bear upon the life they live each day. And the records of human development show that the moral life of men has grown, the soul life enlarged and the sympathies deepened as men have learned the truths of God. The growing life needs to learn; in finding the God it seeks its need is met.

Alongside of this motive is another: that of knowing God for the sake of worshiping him. Men are filled with the spirit of worship. We all worship something, usually that to which we give the chief

importance. The primitive men sought to know God that they might appease his wrath, all severe natural phenomena being considered as evidences of his displeasure with men—and there are some men of primitive mind today, it seems. By appropriate worship they sought both to satisfy him and to express their own desire to render unto him due praise.

Today the motive that inspires our search for God is for an intelligence of him that will draw forth from us an uplifting worship. His greatness impresses us and creates within us the ancient desire to worship, not with sacrifice and fear, but with songs of praise and deeds of love. To enter into the spirit of the God we know, by seeking, is our high notion of worship; and the intensity that characterizes the most intelligent search today is born of the profound yearning for a conception of God, sufficiently true, on which we may build a worshipful life that will express fully our native spirit of worship.

The Psalmist well expresses this double motive:

"My soul shall be satisfied as with marrow and fatness;
And my mouth shall praise thee with joyful lips."

A glance at the world's literature will make clear to us the abundant testimony to the reality and importance of men's search for God. In all literatures the search is written. Sometimes the notes are sorrowful, when the quest seems vain; again, they are full of joy when the search is rewarded. Now there is strong passion; and then again, the calm, steady movement towards God. The Bible is not God's book to men; it is men's book about God; it is the human testimony of men's own search for God; it is the record of the various ideas of God and life that men have gained. The New Testament is a wonderful testimony to the searching habit of men and the power of Jesus to find what men seek. And we may say that every idea of God and life that has ever, during all time, come to men, has come to them through the minds and hearts from the lips of men born into the world as we were. The great poets bear testimony to the modern search, in most passionate language. The present intense searching of modern theology is a testimony to the same thing. There is some significance in the fact that one of the most powerful writers* of theology in recent times closes his last powerful book with the words of the French poet Corneille:

"O God of truth, whom only I desire,
Bind me to thee by ties as strong, as sweet;
I tire of hearing, of reading, too, I tire,
But not of saying, 'Thee, God, alone I need.'"

The concluding question is, Does this search satisfy? Can God be known?

The Psalmist follows his yearning utterance with the strong statement, "Thy right hand upholdeth me." In other words, God encourages the men who seek him. Much of philosophy has said that God is the Unknowable. There are traces of the same philosophy in the world today. Such philosophy is an evidence that men seek, but not that they find. There are men, too, who profess to look into the face of Jesus, and yet some of these men draw conclusions that are the opposite of those Jesus drew—possibly because while seeing Jesus they see not what he saw. Many reject Jesus' philosophy almost in toto. Some see Jesus and forget that he points men beyond himself, to the Father. Hence there are many strange teachings that some searchers have found, many philosophies that are struggling for an existence. But the strongest philosophy, that which has endured the longest, that to which men return for light and comfort after a season's wandering in the fields of skepticism and false systems of thought, is the philosophy of Jesus himself, that God exists as a Spirit who may be known to the men whose hearts are pure; that the knowledge and vision of God come apace with our entrance into a harmony of life and thought with him. The answer of Jesus is that God is the knowable Father.

And other men have found as well as sought. The noble promises of God written in the Old Testament are what seeking men found there in their experiences. The Shepherd Psalm is a find, not a search. The calm prophetic utterances of Isaiah state what he found. The teachings of Jesus are the results of his intense searching after the deep truths of God. Nor is modern literature without its splendid testimony that men are finding as well as seeking.

But why not refer to our own experiences, as well as to philosophy, the Bible and modern literature? Why not study our own experiences as well as what Jesus found to learn, if possible, what our likeness to him is? Surely men today are finding as well as seeking. No one need seek in vain, for God is as present in the world as ever he was, and truth is no less real, no less abundant. What are all the lessons of life that come to men but encouragements of God to earnest seekers? What are men's ways of thinking and their larger ways of living but encouragements of God to continue their search? What is the explanation of the joy and peace and satisfaction that come to the men who do right, who follow Christ, but encouragements of God? What the world has ever learned it has learned in common experiences of life. God may be found today as certainly as he could be found yesterday. It is the law of life, deeply written in the experiences of men, testified to by their growth, that God may be found. There may be a question whether God is progressively revealing himself; there can be none that men are progressively finding more truths concerning him.

And so, after all, the practical question is, Are we seeking? Are we joining in the great search that men have been making throughout the centuries? There is nothing skeptical about this question. We can answer it truthfully. Let us gain the vision of all men, whatever be their religion, their condition, or their intelligence, seeking for God. Let us gain the faith that God accepts all earnest seeking. Let us assure ourselves that the world's search for God will be continued until all men have found the best light, the noblest life, the satisfying fellowship with God. As Christians we desire that Jesus shall bring his "other sheep" into our fold. It is therefore incumbent upon us to have faith in the validity and earnestness of the world's seeking for God. Let every man seek and keep seeking and he will find his way through his darkness and limitations to the very presence of the Father of us all.

*Sabatier.

Affliction, like the iron-smiths, shapes as it smites. —*Bovee.*

Our grand business is, not to see what lies dimly at a distance, but to do what clearly lies at hand.—*Carlyle.*

True bravery is shown by performing without witness what one might be capable of doing before the world.—*Rochefoucauld.*

If you would fall into any extreme, let it be on the side of gentleness—the human mind is so constructed that it resists vigor and yields to softness.—*St. Francis de Sales.*

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Field Secretary,

To whom all contributions for this Department should be sent.

The Congress Broadside

As reflected elsewhere the request of the Congress that pulpits be opened to its special message on June 3 was very cheerfully and widely complied with. Aside from some special churches in Chicago where speakers were furnished, the local ministers in many other pulpits—at least a half-hundred different churches, representing most of the important denominations, spoke on some phase of the topic suggested, and it has been made manifest that the messages of most speakers were keyed to three main truths, recognizing the need of greater emphasis on the importance and place of the spiritual life, and larger devotion to the practical social service of humanity. And these two suggestions, put forth in various forms, are really but parts of one great truth, one challenge, be *genuinely* religious. The real things are the spiritual things, and religion is either genuine or it is unreal.

C. A. O.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Mexican Race War Averted.

A serious disturbance occurred in Cananea, Mexico, during the past week, in which thirteen persons were killed, including two Americans who were operating the mines at this point, and a serious race war was narrowly averted. The United States consul and the local Mexican governor both asked the United States to send soldiers to protect the American citizens. The Secretary of State found no treaty right for sending such forces and asked the Mexican government to take action in the matter. A large number of former Rough Riders and other American citizens were organized into a company and sent into Mexico without official action on the part of the government. United States troops were only sent as far as the border to be at hand in case of emergency. Latest reports state that Mexican troops are in control and danger of further violence is not feared.

Salvation Army Criticized.

At the National Conference of Charities and Corrections, held in Philadelphia recently, the address of Mr. E. D. Solenberger, general manager of the Associated Charities of Minnesota, made definite charges that the relief work of the Salvation Army is poorly organized and poorly administered. Mr. Solenberger criticized the lodging houses maintained by the Army as showing all the defects of the privately owned lodging houses and few, if any, advantages over them. He doubted the value and necessity of the Christmas dinner work as at present carried on. It is manifest that the indignant denials called for from the Salvation Army leaders do not touch the point of the criticism, which is that sentiment instead of orderly and systematized philanthropy has too large a share in the relief work of the Salvation Army, nor is this criticism either new or radical. Perhaps one of the hardest things in the world is to perform acts of charity without pauperizing or without injuring the recipient.

Mercy Not Sacrifice.

Ena, the new Queen of Spain, endeared herself to all her new subjects as she first entered her realm. Hearing of a condemned criminal being sent to the gallows, she pleaded with the King for his life, which was granted most graciously. Although the Princess has left the faith of her forefathers, by renouncing the state church of her fatherland for the Roman Catholic Church, she certainly has shown that faith in the Father is uppermost in her heart and by this beautiful exhibition of belief has manifested that true religion is "mercy rather than sacrifice."

Tragedy at the Royal Wedding.

As much as the world applauded this beautiful touch of mercy it has been appalled at the great tragedy connected with the wedding pageant. As the royal procession was passing through the streets of Madrid a bomb concealed in a bouquet of flowers was hurled by some anarchist at the royal carriage containing the new King and Queen of Spain. Being deflected by an electric wire the royal personages escaped, although more than sixteen were injured and twenty killed. What was the immediate cause to provoke such a high-handed act of anarchy has not yet been made clear. The more general spirit that has called such forth has been well expressed in Emma Goldman's "Anarchist Queen's Word": "The man who threw the bomb in Madrid had for his purpose the good of humanity. He did his duty, and his name will be inscribed on the roll of fame. King Alfonso represents a class which has for all time trod beneath its patrician feet the mass of the people, and the time is now coming when that class will be no more."

Michael Davitt Mourned.

May 29 there passed away Michael Davitt, one of the foremost men of the Irish world. He was a patriot, indeed, in whom there was little or no guile. His parting message was, "To my friends I leave kind thoughts; to my enemies the fullest forgiveness; to Ireland undying prayers for the freedom which it has been my life's ambition to obtain for her." Fifteen years he spent in prison because he dared to speak the truth as he saw it, that his people may be freed from the unrighteous "taxation without representation," a keynote of liberty in all the world.

Stock Yards Laid Bare.

Upton Sinclair a few months ago published "The Jungle," a book that set to thinking, more mightily, the whole wide world. When President Roosevelt read this exposure in fiction, of its meat supplying center of the world, he at once asked Mr. Sinclair to dine with him. "Is it really as bad as you have told it?" were his words and "Not half the truth of the awfulness has yet been said," was the author's quick reply. Now, the full light of public and governmental investigation is being turned on "Packingtown." Senator Beveridge has already brought before the Senate a bill providing for most careful inspection of all meat supplies. The English and German governments have taken drastic measures that foreign meat shipments may be better protected than heretofore.

Kopf's Murderer Condemned.

Friday, June 1, the trial of Geo. B. Roberts for the murder of John V. Kopf, closed with the verdict of the jury "guilty as charged in the indictment" and punishment in the penitentiary for the term of twenty years. Thus at last has been brought to justice the first of the gang of the Farnum-Deneen political corruptors which has menaced our civic life. The words of the prosecuting attorney express what is generally the feeling of the country at large, over this great outrage of our city's government: "The Farnum crowd had good reason for wanting to save the neck of Roberts. Roberts is a murderer, and one whose crime they are all eager to cover up, because, perchance, it may bring the rest of them to justice. It is a matter of self-preservation for the 'crowd.' They know that there is no statute of limitations for murderers. The entire gang is afraid of their lives. They know they are all just as guilty as Roberts. But now, like the man when the declaration of independence was signed, they are saying 'If we don't hang together we will hand separately.' So they come into court and swear to all sorts of stories to save their tool."

Temperance for Old Kentucky.

Kentucky has so long been noted for its "best whiskey" that it is a world surprise that Louisville, its greatest center, has passed an ordinance for the closing of all saloons on the Sabbath. Last Sunday it put its official act into practice. "The lid was on" all day, to the overwhelming joy of the great body of temperance lovers every place. The close of the reign of "Old Bourbon" in Kentucky, the citadel of its strength, seems not far off.

F. N. R.

By every path where the children play,
By every road where the beggars stray,
By the church's door and the market-stall
Let not one sun go down and say,
"She hath not planted a flower to-day."

—*Rose Terry Cooke.*

THE HOME

Helps to High Living

SUN.—Who shall ascend into the hill of Jehovah?
And who shall stand in his holy place?
He that hath clean hands and a pure heart.
MON.—The lines are fallen unto me in pleasant places;
Yea, I have a goodly heritage.
TUES.—The river of God is full of water.
WED.—His truth is a shield and a buckler.
Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day.
THURS.—Behold, how good and pleasant it is
For brethren to dwell together in unity.
FRI.—Cease from anger and forsake wrath:
Fret not thyself, it tendenth only to evil doing.
SAT.—Set a watch, O Jehovah, before my mouth;
Keep the door of my lips.

—*Book of Psalms.*

What Have We Done Today?

We shall do much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak today?

We shall be so kind in the after while,
But what have we been today?
We shall bring to each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth;
But whom have we fed today?

We shall reap such joys in the bye and bye,
But what have we sown today?
We shall build us mansions in the sky,
But what have we built today?
'Tis sweet in the idle dreams to bask,
But here and now, do we our task,
Yes, this is the thing our souls must ask,
What have we done today?

—*New York Observer.*

In and Around Luxor

Until we arrived at Luxur we did not know the total meaning of the word "old." The ruins which are the stock in trade of this ancient city of Thebes date so far back into the dimness of Nowhere that all the other antiquities of earth seem as fresh and recent as a morning newspaper.

"Old" merely is a relative term, after all. I remember in my native town we small boys used to gaze in reverend awe at a courthouse that actually was built before the civil war. We would look up at that weather beaten frame structure, two stories high, with a square bird cage on top of it, and to us it had all the historic interest of a medieval castle. Later, in Chicago, when the special writer on the newspaper ran short of topics he would dish up an illustrated story on the oldest building in town. It was constructed away back in 1833.

When a man from the west goes east for the first time and sees Independence hall in Philadelphia he takes off his hat and tries to grasp the overwhelming fact that the building stood there even in the far distant colonial period. When he travels to London and walks through St. Paul's or stands in the Henry VIII chapel at Westminster he begins to get a new line on the meaning of "old." Later, he sees the Forum at Rome and declares to himself: "At last I have found something really ancient."

But when he arrives at Luxor and rambles among the elephantine ruins and sits in the deep cool shade of temples that had been standing a good many centuries before anyone thought of laying out the Forum in Rome, he will begin to understand how everything else in the world is comparatively hot from the griddle. One day we were in the shop of Mouhammed Mouhassib, in Luxor, and the old antiquarian reached under the counter and lugged out a mummy. The body was preserved, and the embalming cloth in which it was wrapped and cross-wrapped still retained a definite texture.

"This mummy dates back beyond any of the dynasties of which we have a record," said the dealer. "There were no inscriptions on the mummy case, because when this gentleman lived it was not the custom to inscribe the cocoon. You will observe, however, that he was buried in a sitting posture, and we know that this manner of burial was discontinued about 6000 B. C."

As we stood there gazing into the calm features of the unidentified has-been and realized that he had been sitting in that easy attitude for 8,000 years waiting for us to come along and be presented to him, we began to get a faint inkling of what the word "old" really means.—*From George Ade's Letter in the Chicago Tribune.*

Good Manners

Manners are the happy ways of doing things; each one a stroke of genius or of love, now repeated and hardened into usage, they form at last a rich varnish with which the routine of life is washed and its details adorned. If they are superficial, so are the dewdrops which give such a depth to the morning meadows. Manners are very communicable; men catch them from each other. No man can resist their influence. There are certain manners which are learned in good society, of that force, that, if a person have them, he or she must be considered and is everywhere welcome, though without beauty or wealth or genius. Give a boy address and accomplishments and you give him the mastery of palaces and fortunes wherever he goes; he has not the trouble of earning or owning them; they solocit him to enter and possess."—*Emerson.*

One of the Oldest of Breathing Things

There was on exhibition at the St. Louis fair a tortoise from the Seychelle Islands which was at least 250 years old. Several years ago one of the agents of Mr. Carl Hagenbeck, the trained animal man, men who are sent to various parts of the earth in search of the strange and remarkable in the animal world learned that on one of the islands off the coast of Africa was a great tortoise. He set about to secure the animal. The owners would not sell him and only after the strongest of assurance on the part of the agent that the tortoise would be returned safe and sound would the natives loan him for exhibition at the fair. This venerable patriarch of all breathing things weighs 970 pounds and possesses remarkable strength. The elephant is the next oldest member of the animal family, often reaching the age of one hundred and fifty years.—*Selected.*

"Men think there are circumstances when one may deal with human beings without love, and there are no such circumstances. One may deal with things without love; one may cut down trees, make bricks, hammer iron without love, but you cannot deal with men without love."—*Tolstoi.*

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THE FIELD

"The World is my Country, to do good is my Religion."

Foreign Notes

A GERMAN VIEW OF AMERICAN LIBRARIES.—As I strolled on a warm summer evening, by glorious moonlight, through the streets of Boston, the large brilliantly lighted windows of the Public Library in Copley Square, close by the Museum of Fine Arts and that masterpiece of Richardson, Trinity Church, caught my eye and, as the doors stood open, I entered. It was Sunday and half past nine o'clock, yet hundreds of men and women sat reading in its halls, while I could wander unobserved and unmolested through the whole magnificently and artistically decorated Library and admire in delighted astonishment how the City Fathers here seek to promote the public weal. Vainly I asked myself where in Europe anything similar could be found? Here the sympathetic interest which the libraries of New York, Albany, Buffalo, Chicago and Washington had inspired in me, was fanned to the highest pitch and my attention was turned in still greater degree to the American library as such, for I perceived that it had the significance of a prominent and characteristic feature in the intellectual life of the American people.

It is in these words that Dr. A. B. Meyer, of Dresden, whose remarkable reports, based on personal observation of the libraries of New York, Albany, Buffalo and Chicago in 1899, have been translated into English and published by the Smithsonian Institution, introduces a new work, just issued in Berlin, on American libraries and their aims. This work, he explains in his preface, is not written for the professional, the librarian, but for the German laity, to whom library conditions in America are practically unknown. Its aim is to open the eyes of a wider circle to the fact that America has far outstripped Germany in the library domain and, if possible, to stimulate Germans to emulate what has been done in America, i. e., on the one hand, to the calling into existence, by gifts and legacies, great public libraries which may raise the general culture, and, on the other, to the finding by states and municipalities of ways and means to establish public libraries on the best American model.

Since there can be no difference of opinion as to the educational value of the public library, that side of the question is not discussed. Facts alone are brought forward which, little known till recently even among German librarians, speak for themselves, inspire and stimulate to imitation.

A bibliography and notes accompanying the treatise are intended for the specialist.

The plan of the work is rather a novel one. The number of our libraries, their origin, support and promotion are first considered under the headings: What the federal government does for libraries; What the individual state governments do; What the county authorities do; What the municipalities; What societies, associations, etc.; and, finally what is done by individuals.

After a general statistical introduction based on the report of the Commissioner of Education for 1903, we are told under the first caption, that the general government maintains, beside the Library of Congress, 46 other official libraries, some of them large ones, at the various departments and bureaus; 35 of these are in Washington and contain three million books and pamphlets. It distributes free, annually, about 300,000 volumes of its own publications and those of certain scientific institutions, to libraries and individuals both at home and abroad. Some of these are briefly described, with the cost of issuing them. European governments, it is added, also publish scientific works but their gratuitous distributions is extremely limited.

The Congressional Library and its growing activities as a bibliothecal and bibliographical centre for the libraries of the whole country, are enthusiastically described, and a warm tribute is paid to the International Exchange Service carried on through the Smithsonian Institution. This service is better known, I fancy, to many foreign scientists than to the majority of our own people. Interesting statistics concerning it are given from the Smithsonian annual report for 1902-03 and other

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sources of information are cited in the notes.

The state section deals with the organization and work of our state and state university libraries, state library commissions, etc.

The third section is devoted to county libraries, a recent development so far confined to Ohio but destined, it would seem, to further extension, particularly in our less thickly settled communities.

The municipal library section contains facts and details with which most of us are familiar. Then comes the account of our library associations, national, state and interstate, the Association of State Librarians, local library clubs, etc., a chapter that must be quite a revelation to many of Dr. Meyer's European readers. On the continent, Switzerland and Germany now have library associations that are doing a good work, but are so restricted as to membership and so hampered in various ways that it will be long before they can compare in achievement and influence with even some of our secondary organizations. It is a legitimate source of pride to Swiss librarians that their association antedates the German one and the writer of these "Foreign notes" recalls with pleasure that it was her privilege last October, to meet this little group of earnest men on the occasion of their annual conference in Zurich, and to find them discussing some of our own burning questions; such as inter-library loans, better postal facilities and a union catalogue for all Swiss libraries. If they hear with a sort of pathetic envy of the, to them, munificent support given to American libraries, they do not mean to let it discourage them from every effort to keep abreast of the highest ideals of library service. Their achievements with limited resources and most modest equipment are in some cases eloquently suggestive to the librarian from luxury-loving America.

The second part of Dr. Meyer's pamphlet treats of our various methods of bringing our book supply within reach of all classes of the population. It describes our attractive and commodious library buildings and enumerates the multifarious departments and activities that are now regarded as essential in the problem of housing any large library. It tells of branch libraries and delivery stations; of Chicago's park libraries; of the abolishing of red-tape and troublesome restrictions, coupled with varied and ingenious methods of stimulating the use of the books; of our phenomenally long hours of opening; remarkable quickness of delivery, access to shelves, children's rooms and children's librarians, and other matters well-adapted to make his German readers open their eyes.

One section is devoted to libraries for the blind, a feature characteristic of English and American libraries. This reminds me, however, of a little circular received last winter concerning an International Association of Blind Students. Like many another good thing, it comes from Switzerland. The aim of this association, organized in 1900, is: To bring into relation, through the establishment of a centre, all the blind in different countries who are pursuing higher studies.

To facilitate the exchange of communications, notes, works in raised type and information that can be of service to them in their studies.

20 DISCOURSES by
Dr. Emil G. Hirsch

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2 "Jesus, His Life and Times"
3 "The Doctrines of Jesus"
4 "Paul, the Apostle of Heathen Judaism"
5 "Why Am I a Jew?" [I]
6 "Why Am I a Jew?" [II]
7 "The Inalienable Duties of Man" [I]
8 "The Inalienable Duties of Man" [II]
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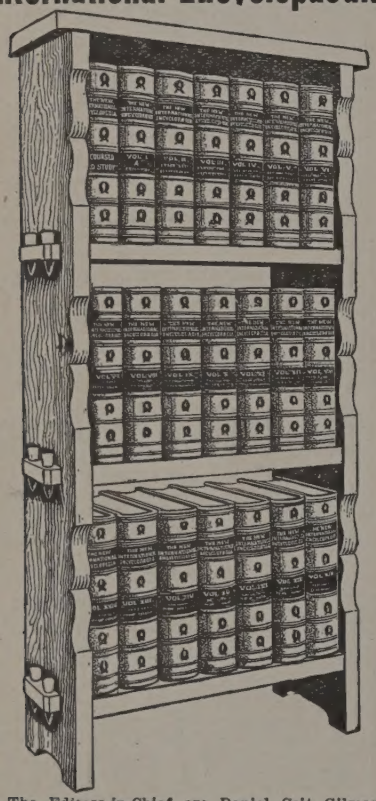

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To return to American libraries from this digression, Dr. Meyer of necessity devotes a section to "Woman in the library"—meaning, Woman as librarian—and with such graciousness as almost to conceal his own disapproval of women in public employment. In Germany the women in library service are as yet but a few scattering pioneers. Dr. Meyer sums up his page of feminine statistics with the simple comment: All this shows that the American library deserves especial credit among attempts at a solution of the woman question.

A section on the Library and the Museum contains more of possibility and prophecy than fulfillment, but it will do us no harm to be reminded that "the general conception of the library in America includes the museum," and that this was expressly recognized in New Hampshire's excellent library law of 1895.

After a brief account of our library schools, the author sums up the whole matter in this list of ten advantages to be found in American libraries: long hours—comfortable, inviting reading-rooms—employees exclusively at the service of readers—excellent and easily accessible catalogues—an easily grasped arrangement of the books—unobstructed accessibility and, especially, the availability of the books in the reading-room—liberality in the matter of loaning books without burdensome guarantee—traveling libraries—children's departments and relation to schools—library schools. These things, we are told, are the exception in Germany. We venture to say that if this little work were accessible in English it might tell even the American laity things that it does not know.

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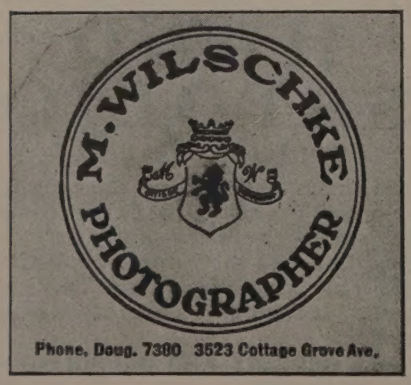

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